entirely a continuation of the Ming. Important innovations from within in art, literature, religion, philosophy, and political organization were almost entirely lacking. To be sure, the Han school of literary and historical criticism came to fruition, but it had begun in the Ming. Until the Ch'ing the course of Chinese cultural development, while marked by certain fairly constant factors and characteristics, had shown progressive change. One *dynasty* was by no means a complete repetition of its predecessor. Ever since the Yuan, however, creativity and originality had been slowing down and the Chinese were more and more content to repeat old customs and forms. For this the enforced conformity to Sung Neo-Confucianism and the lack of stirring contacts with other cultures seem to have been at least in part responsible.

However, under the Ming and the Ch'ing those intimate contacts with an expanding Occident began which in the nineteenth and twentieth centuries were to have revolutionary results. The comparatively brief touch of a few Europeans with China under the Yuan had its main permanent results in kindling in the hearts of adventurous Westerners the desire to reach the rich and populous Cathay of which Marco Polo wrote. Not until the sixteenth century, were those relations established which have continued and grown. Moreover, not until nearly the middle of the nineteenth century was China seriously affected by them. The collapse of the structure of Chinese life before the invasion of the West was probably more overwhelming than it otherwise would have been and the resulting chaos more marked because the increasing pressure of that invasion synchronized

with the decline in vigor of the Ch'ing rulers. It was a China with incompetent and decadent leadership at the top which had to face the most serious combination of crises in its history.

The contrasts between the Chinese culture whose disruption the present generation has witnessed and the civilization of the West which brought about the revolution are numerous and striking. Both are notable achievements of the human genius and it would be difficult to decide which is the more admirable. However, since it is the West which has conquered, Chinese rather than Occidental civilization has suffered and the disintegration in the former is greater than would have been the case had the background of the two been more nearly similar. On the one